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habits was too powerful to allow the brute in him to manifest itself in deeds, even after 1876; but as a compensation, the satisfaction of those instincts was extolled in writing as a glorious ideal, as something "distinguished, high, noble, aristocratic, destined to rule." Criminals appeared to him as "masters;" the honest and respectable people as slaves. The ingenious defence of this "complete change of standards" is an interesting case of "*folie raisonnée*," often occurring in moral insanity and well known to all doctors of mental diseases, in which, as Dr. Schuele says, "the intelligence becomes the *advocatus diaboli* of morbid instincts."

The "insanity with method" from which Nietzsche suffers includes also the denial of the value of truth. In the motto of the oriental order of assassins, "Nothing is true, everything is permitted," he finds the fullest expression of the "freedom of the mind."

It is certainly deplorable, as the author points out, that individuals for whom there is not the excuse that applies to Nietzsche, of being mentally diseased, should have made this madman their prophet. But it is unjustifiable on the part of our author to place Henrik Ibsen in the same category with Nietzsche. Dr. Türck, however, promises to defend this proposition in a special paper.

G. VON GIZYCKI.

UNSERE MORAL UND DIE MORAL JESU. Sermons delivered by Moritz Schwalb, D.D., Minister of the Reformed Church of St. Martini in Bremen. Third collection. Leipzig, Otto Wigand, 1891. pp. vi., 163.

DAS CHRISTENTHUM CHRISTI UND DIE RELIGION DER LIEBE. Ein Votum in Sachem der Zukunftsreligion v. Th. Schultze. Second edition. Leipzig, William Friedrich. 1891. pp. v. 80.

Many who have entirely rejected dogmatic Christianity still look upon the historical Jesus as the religious and ethical ideal of all times, and revere him as their lord and master. We warmly recommend such persons to carefully study these two valuable books, after which they will hardly continue to hold that opinion.

The conclusion that Dr. Schwalb reaches is this: In many highly important points the morality of Jesus is in evident opposition to our ideal of morality, and it often leaves us in the lurch, where we had expected it to give us definite directions and advice. It is not fitted to serve as a guide to conduct in our practical life. It belongs to the past. Our views as to the ends of human labor, about the relation of husband and wife, of parents and children, are different from and more rational than those of Jesus; we differ from him in our ideas about slavery, about the duties of the State, about the political obligations of each citizen, about the right of self-defence, about the care of the poor, about permitted pleasures; we differ even as to the motives for ethical conduct. Upon all these points the views of Jesus are no longer a standard. And it would certainly be disheartening if that portion of mankind most capable of being educated had made no progress in the course of more than eighteen hundred years in the most important sphere of knowledge,—that of morality. Jesus would not have been human if he had not remained within the limits of his age,

and not been liable to error. In other important points, to be sure,—the author mentions war, duelling, prostitution, anti-Semitism,—no small proportion of Christendom has deplorably lagged behind the views of Jesus, not only in action but also in thought.

Herr Schultze, an emeritus high Prussian official, is even more unfavorable in his judgment of the Christianity of Christ than is Dr. Schwalb. He points out the contradictions in the teachings of Jesus, his unjust condemnation of all the Pharisees and Scribes; he lays stress upon the fact that Jesus held out the prospect of heaven to man without regard to his moral worth, and threatened hell for mere verbal offences; and he shows that in other respects, also, his teaching deviates widely from what we consider right. He endeavors to prove that the ethical views of Jesus were in no wise superior to the attitude of the Old Testament. The great commandment, "Thou shalt love thy neighbor as thyself," had been, as Jesus himself declared, already proclaimed by the "Law and the Prophets." The "love for one's neighbor," according to the Old Testament, was, however, confined to members of the Jewish race, but neither was universal love, the love for all mankind (not merely of Christians among themselves), taught by the New Testament. The author finally points out the error of supposing that every good thing—all that in Christian countries has received a Christian coloring—is on that account to be attributed solely to Christianity. If essentially the same things are also found in non-Christian countries, or already existed in pre-Christian times, it may surely be assumed that they proceed from human nature, and not from a particular belief, or any religious dogmas whatsoever.

We leave it to the theologians to refute the views of these two writers.

G. VON GIZYCKI.

DIE RELIGION UND IHR RECHT GEGENÜBER DEM MODERNEN MORALISMUS.

Darstellung und Kritik der "ethischen Bewegung" unserer Zeit. Von Dr. Martin Keibel, Halle, a. S., C. E. M. Pfeffer (Robert Stricker), 1891. (Pp. vii. 85).

The author seeks the essence of religion solely in the cultivation of an attitude of confidence and humility towards the supernatural. The religious motives are, according to him, the chief promoters of human activity, in that they counteract faint-heartedness on the one side, and excessive self-confidence on the other. Precisely for this reason they possess a lasting significance, for, he declares, "to whatever height of perfection man may attain in the future, as a spiritual and corporeal being, he will forever remain, in all his aims and accomplishments, bound to supernatural conditions, and on that account it must always be one of his chief interests to enter into a relation with all those conditions favorable to the progress of his activity." But men's conceptions of a supernatural power are variable. Its representation as a being who feels and is susceptible to human prayers follows from assuming a view of the world that judges natural events after the analogy of human actions. And as in the prayer of petition the only essential is faith in the supernatural, so also, according to Dr. Keibel, in the prayer of thanksgiving "all that remains as essential to religion is the humble acknowledgment of the help that we receive from the supernatural. Every man